CHRIST IN MAN-MAKING

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CHRIST IN MAN-MAKING

By

HERMAN HARRELL HORNE

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in New York University

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To

DR. WILLIAM LOUIS POTEAT

PRESIDENT OF WAKE FOREST COLLEGE

IN SLIGHT RECOGNITION OF HIS GREAT SERVICE

AS CHRISTIAN AND SCIENTIST

TO TWELVE GENERATIONS

OF COLLEGE MEN

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INTRODUCTION: PROSPECTUS

Our Viewpoint.—Some people believe the big thing in life is heredity; others believe it is environment; still others believe it is the individual himself; and still others believe it is the Christian dynamic. The following argument attempts to relate these four great and good things to each other, to link up Christianity with Eugenics, with Euthenics, and with the Good Will. There is some novelty in this viewpoint, as none of the lives of Christ, not even the new *Life of Christ* of Papini, introduce these considerations.

Our Debt to Two Seminaries.—The argument is cast in the form of three discussions. This material was presented first at the Southern Baptist Theological Seminary at Louisville, Kentucky, on the Norton Foundation in 1923, and again at the Biblical Seminary in New York city in 1924. The content has been somewhat revised in the light of the valuable dis-

cussion following each meeting at each place, though the paragraphs have remained condensed as required by the time limitations of the first oral presentations. The writer would again express his appreciation to the officers and members of these two institutions of higher training who so finely assisted in ironing out the rough places in the argument before its offering to the critical eye of the general reader or special student.

HARMONY OF SCIENCE AND CHRISTIANITY.—As these lines are being written, Christian student conferences are being held throughout our land, and within the church the controversy over Fundamentalism and Modernism is rife. An announcement too has just been made that a Department of Euthenics will be established in one of our leading colleges for women. The view of the present writer would combine scientific findings with the Christian interpretation. It may be illustrated by the following incident. A high-school girl came home and said to her father: "Dad, Mr. C., our biology teacher, says man just grew, but the

Bible says God made man. Which is right?" To which the father replied: "Maybe Mr. C. was speaking only of *the method* that God used in making man."

IDEALISM IN EDUCATION.—With eagerness has the writer embraced this opportunity to carry on the arguments begun in his books entitled *Jesus—Our Standard* and *Idealism in Education.* The title of the former work suggests its conclusion. In the latter work a study was made of the primary principles of man-making from the standpoint of both science and an idealistic philosophy. Science is concerned with what we know, or may know; philosophy with what we may reasonably think; and religion with what we do as an expression of our need and our faith. It was shown in this argument that the primary principles of man-making are three, namely, heredity, environment, and conscious choice. It was also shown that these three influences may be regarded philosophically as the means used by the Creator in bringing mankind into his image. This conclusion has significance for religion.

What Is the Place of Christ in the Making of Men?—That argument was incomplete at one point: it did not undertake to show the relationship of Christ to man-making. The present series of discussions will undertake to complete the argument as follows: The first chapter will try to relate the program of eugenics, or the science of good birth to Christ; the second will try to relate the program of euthenics, or the science of good environment, to Christ; and the third will try to show the place of Christ in forming good will, which we might call, by analogy, eudokia. The atoning work of Christ is efficacious first in the individual life and thence affects the social environment and the future of the race. Thus we shall try to secure, though our argument is brief, a comprehensive, and, I believe, a new view of God's redemption of mankind through Christ. It is not the author's intention that this view shall displace any the reader may have of the great theme, but only interpret and perhaps definitize it in some respects. He desires not to reform

the reader's theology, but only to give it a new angle of approach and a new application. If he can succeed in giving one the viewpoint, the individual can be trusted to reach his own conclusions.

MAN IS STILL IN THE MAKING.—In thinking of Christ in man-making we are made aware at once that man is not yet fully made; that each new generation is a step forward in the process, that personal and social life are unfinished, that the world of life is not a spent force, that growth is still going on, that God as the creative principle of existence is still active. "My Father worketh hitherto and I work," taught Jesus. He was defending his works of mercy on the Sabbath day, and he did so by rejecting the Jewish conception that Jehovah rested from his labors on the seventh day, just as he rejected the righteousness of the Scribes and Pharisees.

CREATION IS A PROCESS.—The viewpoint of the Father as working continuously without interruption leads us to think of creation as a process, not a product. The active term "creating" is bet-

ter than the passive term "creation." Mankind is in the making, is unfinished. It doth not yet appear what we shall be on earth or in heaven.

AN UNFINISHED WORLD.—An inductive observation of individual, social, national, and international life to-day shows man has not yet attained. The Allies won the war. They have largely lost the peace. The Central Powers have been defeated in their ambition for world dominion, but the world has not yet been made safe for democracy, nor has democracy been made safe for the world. Europe has been sinking since August, 1914, and possibly has just (1925) struck bottom and begun to rise. Over nineteen hundred years ago the angels sang over the Judæan hills, "Glory to God in the highest, and on earth, peace, good will to men." But the glory is still given to man, not to God, and on the earth there is still war, ill will to man. The making of man is an unfinished process.

BASIS FOR OPTIMISM.—But let us not despair of man's final making. We are not to give up the idealistic hope and the

angelic message. They are both prophetic. God will yet have the glory, and on earth there will yet be peace and good will. The course of man's progress toward the unification of society and the acquisition of a "planetary consciousness," to use Doctor Finley's phrase, as well as the prophecy of God alike indicate that the creative process cannot end abortively.

Jesus—Our Standard.—And the great fact remains that God finished the making of one man—Jesus Christ. This stimulates our courage. God did this through giving his Son a human and divine heredity, a natural and social environment, and a work to do. There is the finished product; the absolute standard for man. All else in man's growth is progress and process.

The Race Too Is Being Made.—God is still working, using the same forces of heredity, environment, and will, making man in his image after his own likeness as revealed in Christ. The natural man is becoming spiritual. The human race is being made, developed, and redeemed.

We have recognized the work of God in Christ redeeming the individual life. We have not adequately recognized the work of God in Christ redeeming the racial life. We have associated Christ with the third factor in man-making, namely, conscious choice; we have not yet adequately associated his work with the other two forces of man-making, namely, heredity and environment.

God Is Still Working.—So our further task is to show our need of Christ in race-building, to realize how God is using the forces of the natural world, which, according to an idealistic philosophy, are really spiritual in character, in perfecting the race in the image of his Son, and we undertake this especially that our allegiance may be won to this program. We hope to help release the dynamic of Christ in the man-making program. Let's put the Christian spirit behind the movement to improve the heredity and the social conditions as well as the will of man. Let the good will to man express itself as good births of man and good environment for man.

THIS INQUIRY WORTH WHILE.—The importance of such an inquiry and program is derived from the importance of man himself. For man Christ lived, taught, died, rose again, liveth and intercedeth. For conscious sonship to God is man designed. This is his importance.

MODE OF PROCEDURE.—Our method of approach in relating Christ to the forces of man-making will be: (1) to indicate the present thought on these matters; (2) to show how Christ's teaching supports the best and truest in our present thought; (3) to show Christ himself as the racial type, the universal man in each respect; and (4) to make some definite practical suggestions as to next steps in forwarding the cause of "Christ in man-making."

THE GOSPELS AS OUR DATA.—Since these three factors of heredity, environment, and choice cover everything, the whole gospel narrative may be viewed from this standpoint. Every evangel to man expresses itself in the field of his inherent capacities, his environing opportunities and his conscious choice.

Raffael.

THE HOLY FAMILY

CHAPTER I

CHRIST IN HEREDITY

THOMSON ON THE THREE FACTORS OF HUMAN PROGRESS.—In J. Arthur Thomson's *Outline of Science*, a work comparable in scope, influence and importance with H. G. Wells' *Outline of History*, and more reliable, he says: "If we are to think clearly of the factors of human progress, we must recall the three great biological ideas—the living organism, its environment, and its functioning. For man these mean (1) the living creature, the outcome of parents and ancestors, a fresh expression of a bodily and mental inheritance; (2) the surroundings, including climate and soil, the plants and animals these allow, and (3) the activities of all sorts, occupations and habits, all the actions and reactions between man and his milieu. In short, we have to deal with folk, place, work, the

Famille, Lieu, Travail of the Leplay School" (Vol. I, p. 179).[1]

As Thomson is an authoritative, modern, scientific expounder of each of these factors in human progress, who is no less Christian for being scientific, we will summarize his three paragraphs devoted to them.

Human progress partly depends on inherited racial traits. The most important inherited traits are the healthful, vigorous body, the clear and alert mind, and the ability to get on with other people. "The most powerful factors in the world," Thomson says, "are clear ideas in the minds of energetic men of good will." These traits which are indispensable to human progress are themselves traceable to two ultimate sources, namely, changes in the germ plasm and sifting conditions.

These sifting conditions indicate how human progress is also dependent on external circumstances. The most important of these external factors are the

[1] Used by permission of G. P. Putnam's Sons, publishers.

presence and availability of the food supply, and climatic conditions, which both help to determine the food supply and also stimulate or depress the energies of men.

In addition to inherent traits and external circumstances, human progress is also dependent on the third factor of work, namely, the primary occupations and the later industries of man. Among the primary occupations are hunting, fishing, farming, and shepherding. Industries have profoundly molded the individual.

Human progress has always had these three factors of "Folk, Place, Work," and, if it is to continue on lasting lines, it will do so through their better correlation. This is Thomson's argument in brief.

JESUS ON THE THREE SOURCES OF EXPLANATION.—Here we have the last word in science recognizing the three factors in the making of man. Thomson's words are in striking agreement with the ancient language used by Jesus concerning eunuchs. "For there are eunuchs that were so *born* from their mother's womb,

and there are eunuchs that were *made* eunuchs by men, and there are eunuchs that *made themselves* eunuchs for the kingdom of heaven's sake" (Matt. 19. 12). It is a very interesting thing to note that in giving the three sources of explanation of a human event the mind of Jesus used the identical thought-forms to which our best modern thinking has in time come, namely, heredity, environment, and will.

Shakespeare likewise stresses the three principles of man-making in his famous lines in *Twelfth Night*: "Some men are *born* great, some *achieve* greatness, and some have greatness *thrust* upon them."

Burbank on Heredity.—Luther Burbank, the plant wizard, omits the third factor, and doubtless overstresses the first, in saying "environment and education alone cannot make appreciable progress in the improvement of the race, but with favorable surroundings and the selection of the best types, the field for improvement is limitless. It is becoming increasingly necessary to impress the fact that there are two distinct lines in

the improvement of any race: one by favorable environment which brings individuals up to their best possibilities; the other, ten thousand (!) times more important and effective, selection of the best individuals through a series of generations. By this means, and by this only, can any race of plants, animals, or men be permanently or radically improved." (Quoted from newspaper report of an address.)

THE FIRST PRINCIPLE.—So we come to consider the first principle of man-making—that of heredity. In treating this phase of the subject we shall follow the method just indicated, and refer first to the present thought about heredity, then to the teaching of Jesus pertinent to this topic, and then to himself as the embodiment of this principle of man-making, ending with some practical suggestions.

SOME STUDENTS OF HEREDITY—Our knowledge of heredity is recent. We have learned more during the past fifty years concerning heredity than was ever known before. This advancement in our knowledge is due to the labors of such

men as Francis Galton, Karl Pearson, Gregor Mendel (d. 1884), C. B. Davenport, Dean Inge, Major Leonard Darwin, William Bateson, Raymond Pearl, H. H. Goddard, and others.

SOME FACTS OF HEREDITY.—Among the known facts of heredity are these: We are like our parents. We are also unlike our parents, but like other ancestors. Unusual mental ability is inherited. Feeble-mindedness is inherited. Pupils in the same school show unequal accomplishment; the main reason for this is their different inborn capacities. Certain physical characteristics are due to heredity, such as color of the eye, color and form of the hair, whether naturally curled or straight, bodily abnormalities, bodily weaknesses, resistance to disease, resistance to poisons.

Parents may transmit characteristics they do not themselves possess, for example, auburn hair. The reason is, the germinal and bodily characteristics are not always the same, and heredity is due to germinal characteristics.

Among physical abnormalities that

have a basis in heredity are six-fingeredness, web-fingeredness, dwarfism, color-blindness, night-blindness (that is hemeralopia).

Among the diseases that may be inherited are diabetes, chorea, epilepsy, and a tendency to cancer.

It now appears too that sex is mechanically determined, or may be, by heredity. Environment also affects sex.

Talent is passed down in some families. For example, in five generations of the Bach family, some fifty members became famous musicians. Environment, of course, and individual action too, cooperate to secure such a result.

Weaknesses too of various kinds reappear in successive generations. Among 1,200 members of the notorious Jukes family, a thousand include 7 murderers, 55 prostitutes, 60 thieves, 310 paupers, 440 debauched wrecks, and 130 other convicted criminals. The social environment likewise cooperated here.

The following is a typical case in the annals of heredity: A normal father mated with a feeble-minded mother. Of

480 direct descendants in five generations, 143 were known to be feeble-minded. The same normal father later mated with a normal mother. Of 496 direct descendants in five generations all but one were of normal mentality. It is clear that feeble-mindedness is an inborn, not an acquired trait.

Another typical case is reported by the United States Children's Bureau: "A mentally defective white woman, forty-five years of age, herself an illegitimate child, from a degenerate family, was the mother of four children. Her husband was alcoholic, had a court record, and worked irregularly. The home was neglected and overcrowded, and drunkenness and immorality prevailed. The family was partially dependent on charitable aid. All of the children were slow and incapable."

Vernon Kellogg says the African race "seems to have an inherited incapacity as a race for high mental achievement. I recognize, of course, the brilliant although infrequent exceptions" (Atlantic Monthly, November, 1922, article on

"The New Heredity," to which I am also indebted for some of the facts[1] quoted in this discussion. On this point of African ability, however, see Chapter II, page below).

Some Experimental Studies.—In the cases of plants and animals the facts of heredity have been experimentally studied. If silkworms hatched from eggs laid by different moth-mothers are reared as one lot, under identical conditions of food, temperature, light, and humidity, both the resulting cocoons and moths will be of different sizes, and each cocoon will show the characteristic quality of that silk-worm's mother in size, shape and color, as Vernon Kellogg has shown. This is kind producing kind—"every seed after its own kind."

Galton's Laws of Heredity.—Francis Galton studied Oxford men of ability and their sons. One of the general laws of inheritance he formulated is that an individual derives one half of his inheritance from his parents, one fourth from his

[1] Reprinted by permission of author and publisher.

grandparents, one eighth from his great grandparents, and so on back.

A second law of Galton is that of "filial regression," namely, the children of parents who vary from the mean of the population vary similarly, but to less extent than the parents. Thus, the child of unusually tall or short parents will be nearer the mean than the parents.

Genetics a Predictable Science.—In the middle of the nineteenth century Gregor Mendel, an Austrian Augustinian monk, studied garden peas and other plants experimentally and discovered that heredity is a physical mechanism, that "heredity traits are represented in the germ cells by specific physical chemical determiners," and that knowing the germinal characteristics of plants through knowing their own ancestors, prediction of heredity is possible. Thus genetics becomes an exact science.

Eugenism.—There are two facts which have caught the imagination of the people called eugenists, who advocate improving the race through improving heredity, namely, (1) the selective con-

trol of matings of plants and animals has improved their quality, and (2) man himself, while needing to improve his racial quality, has not guided and controlled his matings with this objective in mind.

"Race-Suicide."—The less fit fourth of the population in England is producing one half of the new generation. In America the birth rate declines among the most fit, and the solid middle class people, who work for their living, but not with their hands, often on salaries, have not the high birth rate which their social importance suggests. This is mainly due to small incomes combined with prudence. The upper classes, who do not have to work for a living, have still smaller families, and the lower classes, who work with their hands for a living, have the largest families of all. Mental ability, however, is not to be hastily identified with social status.

Vernon Kellogg says "most civilized nations are not now having their succeeding generations well born," while Major Leonard Darwin has argued that the de-

cisive factor in human progress is general ability, an inheritable quality.

INTELLIGENCE TESTS.—Tests have been devised by Binet, Simon, and others to measure general intelligence, which is variously defined, as distinct from the results of any special type of instruction. The application of these intelligence tests to 1,700,000 American soldiers drafted from all walks of life showed that

4.5% could be rated as very superior intelligence.
9% could be rated as superior intelligence.
16.5% could be rated as high average intelligence.
25% could be rated as average intelligence.
20% could be rated as low average intelligence.
15% could be rated as inferior intelligence.
10% could be rated as very inferior intelligence.

It is evident that the distribution is weighted on the lower side. The correct

interpretation of these findings has been much disputed. They seem to have tested acquired information as well as native ability.

Some Statistical Data.—In America to-day our statisticians tell us there are approximately 80,000 criminals, 90,000 idiots, 90,000 epileptics, 100,000 paupers, and 500,000 lunatics. Maintenance of institutions for these defectives costs one hundred million dollars per year. Many of these defectives are not in institutions, live under unrestricted marriage laws and conditions, and continue their kind in geometric proportion.

Eugenics.—It is at this point that eugenics as an art begins to build a program on the science of heredity, which we know as genetics. Eugenics has been defined as "the application of our knowledge of the laws of heredity to improving the quality of the human race." It is idealistic as to ends and realistic as to means.

Eugenic Proposals.—Among its proposals are: a more careful gradation of children according to their native ability

for purposes of education, coupled with the ideas that education must be adjusted to the needs of different groups so determined, and that no education can possibly lift all to the same intellectual level. It is a popular delusion to suppose that education can give mental ability, whereas it can only develop such ability as heredity has bestowed.

SEGREGATION OF MORONS.—Another proposal is: that defectives, that is, morons, who reach a mental age of seven, eight, or nine, must be segregated and prevented from continuing their kind. They are defective not only in intelligence but also in self-control. They are above the idiot, whose mental age is three, and the imbecile, whose mental age is six, both of which classes have to be maintained in institutions. The morons struggle along in the poorly paid employments, multiplying their offspring beyond their proportion. In less humane ages than our own such offspring had a very high rate of mortality, which, ruthless as it may seem from the social standpoint, compensated for their fecundity.

MORONIC CHARACTERISTICS.—The moron, we say, lacks self-control. A large proportion of the thieves, prostitutes, and inebriates are mentally defective, whose crimes are due to native inability to control their appetites regardless of the consequence to themselves and others. They, with idiots and imbeciles, are the misshapen souls of mankind, predestinated to arrested spiritual development, at least from the moment of conception. An inebriate moron will repent with tears under an effective appeal, will sign any pledge, only to lapse into intemperance again in case opportunity presents itself.

WHO SHOULD BE PARENTS?—The eugenist proposes by legislation and education so to arrange human relations "that the enterprising and provident shall be the parents of the future race," and that the defectives shall be debarred from handing on their weaknesses to posterity. What is desired is not so much the increase in the birth rate, though this is desirable among the fit, as a decrease in the birth rate of the men-

tally and morally impoverished types—a difficult but momentous matter.

EUGENIC MARRIAGE.—Eugenics also encourages early marriage—before twenty-five for women, and before thirty-five for men, as well as the healthful rearing of children, and warns against people marrying who are lacking in the same respects; for example, in health, or the domestic virtues, or thrift, since in such cases the children must lack these traits.

Thus the aim of eugenics is a better race through a better inheritance of the human abilities.

WHAT IS THE MIND OF CHRIST ON EUGENICS?—Now, is the eugenic program so far from the mind of Christ? Is a Christian minister going out of his way as a herald of the gospel to support the eugenic program, at least in principle? May, nay should, a Christian layman be interested in better births? Let us see.

THREE PROPOSITIONS.—In this connection I believe three things are clear: (1) that Jesus recognized the facts of human experience that heredity explains; (2) that he came to give men a larger life, a

more abundant life than the present practice of the principle of heredity in some cases secures; and (3) that he himself being "the Life," is the standard of human heredity.

HEREDITARY FACTS RECOGNIZED BY JESUS.—Jesus recognized the facts of human experience that heredity explains in his teaching that the leopard cannot change his spots, nor the African his skin; that men do not gather grapes of thorns nor figs of thistles; that some men are born eunuchs; that a man cannot by taking thought add a cubit to his stature; that some are of their father the devil, thus recognizing evil in their descent or in their allegiance; that ten servants each given a pound will earn unequally, one ten, one five, one none; that three servants are given respectively five talents, two talents, and one talent, according to their several ability.

In these teachings, into the depth of whose meaning the reader must be left to go, we recognize the facts of fixity of station, and inequality of endowment in a given generation, which genetics ex-

plains by heredity. The good word "democracy" cannot mean equality of natural endowment.

TEACHINGS OF JESUS HAVING EUGENIC SIGNIFICANCE.—Other teachings of Jesus support the eugenic program—indeed, are necessary to its adequate realization, such as the single standard of morals: "Let him that is innocent among you cast the first stone"; purity of thought: "Out of the heart are the issues of life"; respect for women shown in his redemption of the woman of Samaria; love of children shown in his blessing little children; regard for marriage as a sacrament: "What God hath joined together, let not man put asunder"; the sublimation of sex taught in his revision of the seventh commandment. By his presence at the wedding in Cana, and by the manifestation of his power there in relieving his host of embarrassment, Jesus blesses marriage.

THE FIRST AND SECOND BIRTH.—Two additional things must we note especially. When Jesus would teach Nicodemus the mystery of entrance into the

spiritual life he used the figure of birth. The first birth is natural; the second spiritual. "Ye must be born again, or born from above." Now, ill birth in the idiot, imbecile, or moron makes rebirth difficult, if not impossible. Good birth of the flesh, other things being equal, makes easier the new birth of the Spirit. Once well born it is easier to be twice born. Jesus could not have placed higher emphasis on physical birth than he did in using it as a symbol of spiritual birth.

Jesus Saves From Ill Birth.—The other matter is his teaching that the blind man was so born that the works of God might be made manifest. This man had not sinned in a preceding state of existence, as the Hindu might say, nor had his parents sinned, yet his blindness had a purpose in it—to reveal the beneficence of God. We now know that the parents have sinned in many cases of those born blind. Jesus is the Saviour of men from such sin, and so from its consequences on the next generation. Through preventing the causes of ill birth he secures the good birth.

Thus, so far from the teaching of Jesus being unrelated to eugenics, it is the condition, recognized or not, of the eugenic program. And eugenics is a desirable preparation for the necessary rebirth.

THE HEREDITY OF JESUS.—In this connection it remains next to refer to the heredity of Jesus. (Compare my volume *Jesus—Our Standard,* pages 49-52). It is a type of what the heredity of man should be, not, indeed, in the virgin birth of Jesus, which is unique, but in being human and divine, that is, born of the flesh and born of love, born of "amor" and born of "caritas"; conceived in body because first conceived in mind and heart. Every child born into the world should have a heavenly Father too, should be a child of love, and so a child of God, for God is love. The spirit is more than the body. The birth of Jesus as a little child should make every child holy and every mother a kind of Madonna.

SPIRITUAL HEREDITY.—To the scribes the important thing about the Christ is that he is the son of David—physical

heredity; to Jesus the important thing is that the Christ is the Lord of David—spiritual heredity. (Compare Matt. 22. 42.) Likewise he taught, "Whosoever doeth the will of my Father in heaven, the same is my brother, my sister and mother." The physical is the emblem of the spiritual.

THE PRESENTATION IN THE TEMPLE.—In this connection we should recall that Jesus was presented in the Temple thirty-three days after the circumcision for the rites of the purification of Mary and the redemption of the first born. According to a rabbinical regulation added to the Mosaic code, a child thus presented must be free from physical defect and blemish.

THE DESCENT OF JESUS.—Further, we should recall that Matthew traces the genealogy of Jesus to David and Abraham, and Luke traces it back to Adam, "the son of God." Thus the evangelists ascribe to Jesus a Jewish, a human, and a divine descent. Thus we conclude that Jesus being the only begotten (*μονογενής*) was also necessarily well born (*εὐγενής*).

CONCLUSION.—And so, in the light of the teaching of Jesus, recognizing heredity and supporting eugenics, and in the light of his own heredity and birth, we conclude that the eugenic program needs Christ, and that the Christian program, to be just to its Founder and his principles, needs eugenics.

WHAT SHALL WE DO?—May we not work as we pray, "Thy kingdom come"? Are not the forces of nature to be so mastered that disease and degeneracy are to be practically eliminated, and that hospitals, asylums, and prisons be rendered largely unnecessary? If we undertake practically to make the Christian ideal of the kingdom of God on the earth a reality, what does this require of us eugenically? The question is not easy, as no question of the best practical procedure is, but we may at least briefly suggest the following:

The State Bureau of Health should maintain a Health Registry based on a five-year or else annual health survey of all citizens. Along with this work should

go a Eugenics Registry, both of which should be invaluable in connection with any legislation to restrict marriage.

For any eugenics legislation to be effective a practically universal public opinion must be developed in support of it, else common law marriages will defeat such legislative purpose. Still, a good way to develop public opinion is to pass the legislation as soon as it can be passed.

The state should undertake a thoroughgoing system of health education for its citizens, and, of course, systematic medical inspection for schools. An essential part of such general health education is the importance of periodic medical examinations to discover the beginnings of nervous and other disorders.

We should help to spread the idea that education can develop but cannot bestow talent. America probably reposes too uncritical a confidence in education.

The important idea to spread abroad is that the primary way to improve the race is by securing a better heredity for the next generation. This idea strongly appeals to young people.

Parents and teachers especially must acquaint children with the significance and facts of heredity involving the right choice of life partners.

Where the conditions allow and warrant, the moral obligation of having larger families should be imposed and assumed. The middle classes particularly deserve an improvement in their economic status to allow larger families.

Of course those unfit for parenthood should be segregated in celibate communities.

American hospitality must not be imposed upon by opening the doors of immigration wide to those of low-grade intelligence.

War, along with its other horrors, should be recognized as a monstrous non-eugenic mode of settling disputes, killing off male talent, and releasing all the demons of impurity.

And so, in these and other ways that will commend themselves to the thoughtful student, let's put the spirit of Christ into the birth of man, as well as into his rebirth. Let the good generation of man

precede and prepare the way for his regeneration!

EUGENIC CHRISTIANITY.—Naturally, at first, it may seem somewhat strange to us —perhaps even repellent—to think of preaching and teaching not only a monogenic but also a eugenic Christianity. This, however, is only a matter of mental association. In case true principle connects eugenics and Christ, we can readily acquire the new mental habit of associating them. Let us recall that our monogenic Christianity had to win its way gradually through the centuries and is still rejected by many. Eugenic Christianity need not anticipate such extended opposition, since its obviously beneficial social results will increasingly impress the succeeding generations. Let us not permit Christianity to miss the chance of helping save the race in its birth as well as in its life and in its death. Shall we continue in sins against childhood that grace may abound? God forbid!

And so, let a part of our Christian ministry to man be: Christ for eugenics, and eugenics for Christ!

CHAPTER II

CHRIST IN ENVIRONMENT

THE QUARREL BETWEEN BIOLOGY AND SOCIOLOGY.—The biologist and the sociologist have a traditional quarrel, the one standing for the importance of heredity, the other standing for the importance of environment. The biologist sees something akin to fatalism in heredity, and the sociologist sees something akin to freedom in the opportunities presented by environment. The controversy is not unlike that between the Calvinists insisting on predestination and the Arminians insisting on free grace.

ENVIRONMENT IS INDISPENSABLE.—Yet even biologists and eugenists are ready to admit that environment plays an indispensable rôle in the making of lower organisms; and, moreover, the parental bodies are environment to the heredity-bearing germ-cells.

KELLOGG ON ENVIRONMENT.—Now, the

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biologist Kellogg, recognizing the limit of heredity alone, says "it would be a calamity beyond reckoning if heredity were to be the sole arbiter of our fate," meaning that it would leave many people hopeless and absolve us of personal responsibility. Also, recognizing the influence of environment, he says: "There is no result of heredity without environment; . . . the two are inseparable; they inevitably cooperate; one without the other is nothing. Environment has a large influence in determining the outcome of any given person."

MacBride on Environment and Heredity.—And the eugenist, E. W. MacBride (*Encyclopædia Britannica*, 12th Ed., Vol. 31, Art., "Eugenics") says, "Now, it may be conceded that in order to bring out the full potentialities of any organism a favorable environment is necessary; if the soil be too dry, the seed will either not germinate at all, or, if it does germinate, it will produce but a poor and sickly plant." He adds, however, "But all gardeners know that no amount of moisture or manure will ever produce

from seed of inferior stock the plants which can be raised from fine varieties. If the poultry-keeper wishes for a large egg supply, he must choose the breeds of fowl which he must keep; no matter how he feeds the inferior breeds he will not obtain from them a good yield of eggs."

HEREDITARIANS AND ENVIRONMENTALISTS AMONG EDUCATORS TO-DAY.—This old quarrel has broken out afresh in our own day among educators. Some are hereditarians and others are environmentalists. The former insist on native ability, general intelligence, and the importance of mental tests and measurements. The latter insist on the importance of opportunity and education. The hereditarians recognize "an aristocracy of brains," the environmentalists want "democracy in education." The hereditarian says, with Bernard Shaw, "You cannot make a silk purse out of a sow's ear." The environmentalist says, given the same opportunity and training, there will be fewer sows' ears. Thorndike and Terman and Freeman may be taken as leaders of the one group, and Bagley and

Walter Lippman as leaders of the other group.

No Necessary Conflict Between Heredity and Environment.—Fortunately, there is no necessary conflict between these two views. There is a measure of truth in each view to be accepted and perhaps also a one-sided emphasis to be rejected. Men are born; they are also *made*. Jesus taught, as we saw, that some are born with a natural defect, while some are made so. Our inherent capacities come from heredity; our opportunities for growth come from environment. Our heredity is a limit set by nature beyond which we cannot go; our environment, if poor, may prevent our reaching our limit. Not only is the heredity of the human race not what it should be, but the environment of the human race prevents it becoming all that even its present heredity allows. It may be an unalterable fact that the black soldier in the American army had only seventy-five per cent of the native intelligence of the white soldier, as some students aver, but it is an alterable fact

that the Negro soldier has not realized his seventy-five per cent capacity, has not gained his other two talents, has not invested his capital at nature's rate of interest, has lacked suitable environment. (See article by F. C. Sumner in *School and Society*, September 1, 1925.) Besides, if the eugenic program is followed, a given race of retarded development may in time increase its general ability. And the phrase "democracy in education" need not mean equality of opportunity for all but suitable opportunity for each.

Outline of This Discussion.—So in the present discussion we have to consider first the present thought about environment and then the relation of the teaching of Christ and of himself to the second primary influence in man-making, ending with some practical suggestions.

The Six Haunts of Life.—There are six Great Haunts of Life, according to J. A. Thomson, namely:

1. The shore of the sea.
2. The open sea.

3. The depths of the sea.
4. The fresh waters.
5. The dry land.
6. The air.

ADAPTATION TO ENVIRONMENT.—Animals and men are adapted "to meet the particular difficulties of the haunt which they tenant." This is the principle of adaptation to environment. So the character of the environment helps to determine the character of the living organism.

SOME EFFECTS OF ADAPTATION.—Among the characteristics of organisms due to adaptation to environment are the fin, scale, and gill of the fish; the lung of lower creatures; the wing of the bird; all the organs of sense; all the muscles of action; the nervous system, the brain, even the cerebra with which man's highest thinking is done; in fact, every developed physical characteristic of any organism. It is probably true that brains were used to control bodily action long before they became the instruments of abstract thought. First that which is

natural, afterward that which is spiritual.

To illustrate and demonstrate the determining influence of environment, we return to Vernon Kellogg's experiments with silkworms.

KELLOGG'S EXPERIMENTS WITH SILKWORMS.—If silkworms hatched from a single clutch of eggs are divided into three groups and fed a full, half and quarter ration respectively, they will produce three lots of cocoons of large, medium, and small sizes, and their cocoons in turn will produce moths of large, medium, and dwarf sizes. Food is a part of environment. So also are light and heat and moisture. It is to be conceded to the hereditarian, however, that these effects of food, being acquired characteristics, are not transmitted to the succeeding generation.

IS ENVIRONMENT OR GERM-CELL FIRST?—Is the environment the cause of the germ cell? Or is the germ-cell the cause of its bodily environment? This question is still unanswered. We do not yet know whether the hen comes before the

egg—the environment causing the germ-cell—or the egg before the hen—the germ-cell causing the environment. Until we do we can assign the primary place to neither the biologist nor the environmentalist. Possibly the cell and its environment came together, and so both have the primary place.

ENVIRONMENT A FACTOR IN RACE BACKWARDNESS.—So environment is one of the determinants of man. This means that, given a similar native mentality, those of better education will excel in achievement. In this connection we may recall that some Maoris of New Zealand, a race that has added little to human culture, have as individuals availed themselves of British education and become very capable, "comparing favorably with the Caucasian colonials." This suggests that a given race may be backward through lack of opportunity and education as well as through lack of inherent capacity or both.

EUTHENICS.—Through what I believe is not simply a fortunate but really a providential arrangement of nature, man is in

a position to control in a measure not merely the services of future heredity but also the potent influences of the present environment. Man is becoming a more accurate student and a more complete master of his world. In remaking his own environment man helps to make himself. So, parallel to the mainly British conception of eugenics, we have the mainly American conception of euthenics, "the science and art of improving the human race by securing the best external influences and environmental condition for the physical, mental, and moral development of the individual, and for the maintenance of his health and vigor." It has been sponsored by Mrs. Ellen Richards, Jacob Riis, Dr. E. T. Devine, and others. As the eugenist is concerned to secure better heredity, the euthenist is concerned to secure better environment. The one is thinking of the future, the other of the present. The one is thinking of inner capacities, the other of outer opportunities. Unfortunately, they often criticize each other's plans instead of cooperating. The eugenist thinks it is

idle to expect increased racial efficiency from "patching up conditions," while the euthenist thinks it is wasteful neglect not to realize to the full the latent efficiency already present. Perhaps both are right in what they advocate, and wrong in what they reject.

WHAT IS THE MIND OF CHRIST ON EUTHENICS?—Now, again, is the mind of Christ alien to the euthenic program? Can a Christian minister or layman consistently work for the improvement of conditions insofar as these improve mankind? Let us see.

THE PHYSICAL ENVIRONMENT OF JESUS.—Christ found himself in a certain environment, physical and social. In that physical environment were the mountains, the sea, the air, the hills, the plains, the cities, the ravens. People go half round the world to see the physical environment in which Jesus grew up, often returning disappointed and disillusioned.

THE SOCIAL ENVIRONMENT OF JESUS.—He came into a certain social environ-

ment including the Nazareth home of Mary, Joseph, the four younger brothers and the two or more sisters. (For this statement see Matthew 14. 55-56.)

There was the town of Nazareth, a small village where everybody knew everybody, of poor reputation, conventionally religious, with no great expectations for its own sons.

There was Jerusalem with scribes and Pharisees and publicans and sinners.

There was the small town and country life, stirred by Roman oppression and the expectation of a coming Messiah. There too were "Main Street" and "The Eyes of the Village."

There was Samaria, half-Jewish, provincial, reverencing Jacob and Moses, with its own central place of worship.

It was an age of miracles, of angelic visitations. The herald's coming is foretold to Zacharias, the annunciation is made to Mary, and also to Joseph, Shepherds hear the heavenly angels sing. Persian Magi are led by a star. Simeon and Anna prophesy; Joseph is warned in a dream; John, the baptizing forerunner,

appears, calling for a preparing of the way and a straightening of the paths.

Our Two Questions.—And then into this physical, social world came Jesus.

Following our proposed plan we will ask first concerning the teaching of Jesus insofar as it is related to the environment question, and then how he personally related himself to his environment.

Meaning of Environment.—As a preliminary, we may agree to define the environment of a given individual strictly as those portions of the outer world with which he varies. (Compare Dewey, *Democracy and Education,* page 113.) And this environment is of two kinds, physical and social, which are closely related through the human bodies—the physical medium of social communication.

It should also be noted that what Jesus did and taught are so unified in the gospel narratives that only by abstraction can we speak of his teaching covering environment before we come to his action in relation to it.

THE TEACHING OF JESUS COVERING ENVIRONMENT.—In view of the nature and kinds of environment we may expect his teaching on this subject to cover regard for the bodies of men and for their social relations. What do we find?

That he himself cured the bodies of men and taught his disciples so to do. That he himself, in the carpenter's shop, turned the material of his physical environment into useful implements of service, into plows and yokes, according to Saint Jerome. That he chose laboring men for his companions in his public ministry. That he himself sympathized with the repentant publicans and sinners rather than the self-righteous Pharisees and scribes and taught his disciples so to do. That he himself as the son of man rose above both Jewish race prejudice against Samaritans and Gentiles and Jewish race-pride in being "sons of Abraham" and taught his followers so to do. He denounced his social environment as an adulterous and sinful generation. He rebuked his beloved disciple John and his brother James, those "sons of thunder,"

for their violent expression of race prejudice in wanting to consume with fire from heaven the Samaritan village that would not receive them, saying, "The Son of man came not to destroy men's lives but to save them," here having in mind their physical lives. He used a member of this same despised hybrid race as the model of compassion in the parable of the good Samaritan.

THE KINGDOM OF GOD IS PRESENT AND SOCIAL.—The message his disciples were to give the sick they healed was: "The kingdom of God is come nigh unto you." He taught them to pray that the kingdom of God might come on earth—a present abiding social reality—a spiritual theocracy, of which Abraham, Isaac, Jacob, and all the prophets were members, and he taught them to anticipate the service and joys of their Lord after death. He commended even the unjust steward for his wisdom in making friends of his lord's debtors. He condemned Dives not because he had money but because he did not share it with Lazarus—suggesting an economic principle of pro-

found significance. We are to perform our civic and patriotic duties in rendering unto Cæsar the things that are Cæsar's, which is not to be regarded as inconsistent with our religious duties to God. The second great commandment he found in the law is the bond of social union. Using an illustration from the physical environment to show the inseparability of the good and the bad in the present social environment, he spoke the parable of the wheat and tares. The drag-net too brings in fish both good and bad. He saw the blind leading the blind —to him a parable of the spiritual leadership of Israel in his day.

THE INFLUENCE OF ENVIRONMENT ON HEREDITY.—One of his pointed stories is called the parable of the sower. We might better call it the parable of the soils, the parable of the influence of environment on heredity. There are the wayside, the rocky, the thorny, and the good soils. These soils illustrate types of men. On three of the soils the seed of life have little chance, and on the good soil heredity appears in some bringing

forth thirty, some sixty, and some a hundredfold. Jesus here clearly recognized how some environments limit and others give the necessary opportunity for the seed of life, the Word of God.

Social Solidarity.—He taught his disciples to serve their day and generation but in so doing they were to recognize their predecessors: "One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." They were social workers and successors of social workers. Their ministry was to their own generation. They were working for the welfare of their fellows in body and soul.

The Social Text of the First Sermon.—The chart of his life of service is social as expressed in the text of his first sermon to his fellow citizens:

"The spirit of the Lord is upon me,
Because he anointed me to preach good
tidings to the poor:
He hath sent me to proclaim release to
the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

THE SOCIAL EVIDENCE OF HIS MESSIAHSHIP.—To the inquiring disciples of the doubting John, Jesus replied, "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me." This portraiture of his physical and social work is autobiographical.

HIS HUMOR AND COURAGE.—To those kindly disposed Pharisees who warned him of Herod's murderous intent he said, "Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected." Danger did not deter him from his ministry to men.

THE MINISTRY OF HEALING.—In commissioning the twelve to go forth two by

two, he "gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness," and said: "Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give." It was the ministry of healing, which the Christian Church has largely lost, and thereby permitted many healing cults to arise, the latest in America being that of Coué.

When the seventy, similarly sent out, returned, they said with joy, "Lord, even the demons are subject unto us in thy name." The gates of hell were falling. The Kingdom was prevailing.

His Sense of Unity With God and Man.—In sending out the seventy he had said: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me," thus expressing the sense of his unity with his disciples and with God.

And, returning to this thought in the graphical portrayal of the last Judgment, he says the King shall say unto the sheep

on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." But the goats on the left hand are told to depart because they did none of these things. Neither the sheep nor the goats recognized in the day of their visitation their Lord in his needy brethren.

JESUS SAVES SOUL AND BODY; INDIVIDUALS AND SOCIETY.—These several passages show, do they not, that the mind of our Lord was set, not toward saving the souls of men without reference to their bodies, but to saving them, body and soul, and to saving them in their social relationships. His was indeed the method of *curing* ills, though by following his principles of conduct there had also been prevention of ills.

HIS HISTORIC INFLUENCE IN IMPROVING ENVIRONMENT.—Through the historic

ages too monasteries, hospitals, asylums, and missions have improved the physical and social conditions of mankind, ministering in his name.

MODERN SOCIAL APPLICATIONS OF THE TEACHINGS OF CHRIST.—In our own day we have witnessed the increasing application of the gospel to the problems of capital and labor (Dr. Sherwood Eddy has organized a new Fellowship of a Christian Social Order), to the problems of international cooperation and world peace, of prison reform and improvement of housing conditions, of sanitation and education, of woman and child labor, of racial cooperation, of corruption in politics, of the divorce question, of settlement work, and of world evangelization. These are not a new gospel; they are only new applications of the principles of the old gospel. And even the application too is sometimes as old as Christianity, as, for example, to divorce and world evangelization.

THE UNITY OF THE GOSPEL.—There is but one gospel—it is a gospel for both the individual and for society. The pure

gospel is an applied gospel. The individual apart from society is an abstraction. Society apart from the individuals composing it is likewise an abstraction. Where the gospel really reaches an individual, he becomes social leaven. When social and economic and physical conditions are improved, these improve individuals. The gospel saves individuals in societies and it saves societies of individuals, just as Jesus both conversed with Nicodemus and preached to the multitudes on the mount.

ANY ENLARGEMENT OF LIFE IS CHRISTIAN.—Jesus taught "I am the life" and also: "I am come that they might have life." Whatever Christians can do to make life more abundant for men is a part of the purpose of Christ. He distinctly taught too, "Greater works than these shall ye do because I go to the Father."

CONCLUSION.—So we conclude that the teaching of Jesus supports—indeed, has inspired—the euthenic program.

Let us turn to his personal example in relation to his physical and social en-

vironment—which, indeed, has already been intimated.

His Environment Was Chosen.—And first we note that his was a chosen time and place and people. He himself was sent forth in the fullness of God's time, in the city of David, of the people of Israel. His environment was chosen for him by the purpose of God, with which his own obedient will cooperated. And then, from the general scene in which he found himself, Jesus chose his own environment. At twelve he sought out the Temple, his Father's house. At thirty he received John's baptism of repentance and social righteousness, and was led unresisting into the wilderness. He chose disciples to be with him. He changed his residence from Nazareth to Capernaum. He attended a wedding feast. He went in the synagogue on the Sabbath day, as his custom was.

He Improved His Environment.—He worked miracles for the relief of man's estate, some showing his control of the physical environment, as turning water into wine, and some of the social, as

casting out demons. He cleansed the temple, the physical environment of the Jewish spiritual life. He made visits of friendship in the Bethany home. He manifests surprise that the Roman centurion had greater faith than any found in Israel, and he healed his son. He exclaimed at the faith of the Syrophœnician woman and healed her daughter. These were Gentiles. His social environment moved him to compassion so that he sent out the twelve and the seventy as shepherds of the unshepherded sheep.

JESUS HIMSELF IS ENVIRONMENT.—Thus Jesus chose his environment and improved it. The limits to his work were set only by the environment itself, his spirit was not given by measure.

And, further, Jesus said of himself, "I am the light of the world." Light is environment. Jesus is the saving phase of our social environment.

HE OPPOSED HIS SOCIAL ENVIRONMENT.—He never taught that man was a victim of social circumstances, yet he was himself a soul in conflict with a portion of his social environment: "He set his

face stedfastly to go to Jerusalem." The light was shining in the darkness and the darkness apprehended it not. He came unto his own possessions and his own people received him not. This led to the tragedy of his life, which cleanses and purifies by a divine Katharsis the lives of men. And when his work was done he ascended to his proper environment.

JESUS IMPROVED MAN BY IMPROVING HIS ENVIRONMENT.—So Jesus himself, coming into a prepared physical and social environment, teaches us in a personal way how to choose and to improve our environment, even to be the right kind of illuminating and saving environment for others. And so by what the Founder of Christianity taught, and did, and himself was, we recognize that we make man better by improving his physical and social environment.

EUTHENICS AND CHRISTIANITY NEED EACH OTHER.—Can there be any doubt that the euthenic program, which improves man by improving his environment, is a part of the mind and the practice of Christ? The Christian program

needs to incorporate euthenics in justice to its Founder and for completeness, and the euthenic program needs to incorporate Christianity for power.

WHAT SHALL WE DO?—But what shall we do that the spirit of Christ may be embodied in the euthenic program, that we may work the works of Christ in our environment? We have a Christian duty to environment, to support it, if it is right; to change it according to our ability, if it is wrong. We are to be social reformers, as followers or as leaders, according to our ability and opportunities.

We must help to put into the environment what we want in man and help to take out of the environment what we do not want in man. One way of helping human life to become good and beautiful is to put goodness and beauty in the environment, that the natural processes of imitation and suggestion may operate.

STUDY THE SOCIAL ENVIRONMENT.—We must become students of the social environment in order to discern accu-

rately what the social ills are that they may be attacked. We are not to despair of society because its ills are many; we are courageously to attack these evils, remembering that the kingdom of heaven comes slowly and gradually and unobservedly, as leaven works in the meal until the whole is leavened, as the mustard seed grows into the greatest of all herbs. The spiritual coming of Christ is constantly taking place as old evils are overcome with good and human hearts yield to his sway. If we have a literal faith in the future physical second-coming of Christ, let it rather stimulate than hinder our efforts to hasten his present spiritual coming, remembering his promise concerning the greater works.

Social Ills in America.—Even a casual survey of present social, economic, industrial, and political conditions in America to-day reveals a catalogue of ills to challenge the efforts of the most intelligent, courageous, and consecrated worker in this vineyard, such as: a complacent nationalism while Europe languishes for our aid; an industrial order based on

competitive strife between organized labor and organized capital; a system of political government shot through with commercialism; race prejudice and mob violence; the Ku-Klux-Klan, undemocratic, unsocial, unchristian; open defiance of law in the nonobservance and the nonenforcement of the Eighteenth Amendment to the Constitution; the practically uncensored movies, resulting in the standard of morals of our youth being set by Hollywood, California; a commercialized theater under the domination at times of licentious producers and managers; the unspeakable social evil—our greatest menace to pure heredity and racial vitality, with its half million women victims; an unchurched multitude of some sixty million Americans out of a total of one hundred and twelve million; the general and unchecked practice of profiteering (there were seventeen thousand millionaires made in America by the World War); the mad pace at which we live, thousands making a short joy-ride of life; the divorce evil, one marriage in every nine or less later being

annulled; the reckless waste of our natural resources; the ugliness of our cities; the total illiteracy of six per cent of our population; our practical materialism and worldliness; our ill-health; our annual death rate of one and one half million, a third of these being preventable; our seventy thousand annual alcoholic deaths; our twenty-three thousand annual deaths in child-birth; our one million tubercular cases; our two and a half million cases at any one time of venereal diseases; our three million annual cases of illness, one half preventable; our forty-five million physically imperfect; our annual one and a half billion financial loss from preventable disease and death.

A View of the World.—If our view takes a wider sweep of the world situation, we find one half the people of our little planet unable to read and write; one half without scientific medical attention; one half without ever having heard the name of the Revealer of True Life, and all staggering under the demoralization and the pauperizing effect of war.

Basis for Optimism.—"I had fainted

unless I had believed to see the goodness of the Lord in the land of the living."

So we are not to be abashed, but we are to "go up and possess the land, for we are well able to overcome it." The fundamental constitution of things whereby goodness is self-preservative and evil is self-destructive, which is the witness of God in life, is absolute warrant for our final victory.

THE LARGER PREACHING AND TEACHING OF CHRIST.—It is, of course, not my thought that the minister or teacher should be only a social reformer, or primarily such, but that by preaching and teaching Christ, eugenically and euthenically, he should inspire all forces of social reform and cooperate with them according to his ability and opportunity. The spirit of Christ alone can furnish an adequate solution of these social questions. As Jesus bore witness to the truth in the midst of his social environment at a cost, thus disengaging the most influential movement in history, so must we, ministering in his name, that is, power, bear witness to his truth at any cost in

our social environment. Without Christianity social work is this-worldly, and without social work Christianity is other-worldly. Social work is not something apart from Christianity. It is a part of true Christianity.

THE CHRISTIAN IS BOTH HEREDITARIAN AND ENVIRONMENTALIST.—When Christianity joins forces fully with both the hereditarian and the environmentalist, both increasing man's native ability and improving his environing opportunities, it can more easily succeed in its last and third appeal to the individual's own intelligence and will, both of which it will have already so well endowed and trained.

And so, Christ for euthenics and euthenics for Christ!

CHAPTER III

CHRIST IN THE INDIVIDUAL WILL

BIOLOGY, SOCIOLOGY, AND PSYCHOLOGY. —There are three sciences which contribute most to the theory of man-making. These are biology, sociology, and psychology. They are all modern products of the nineteenth century. Among the many contributions of biology is our considerable and growing body of knowledge concerning heredity. Sociology has stressed the importance of the human *milieu*. And psychology has given us new knowledge of the individual. But there are overlappings in various ways, in that biology also stresses the significance of the environment of lower organisms, and their reactions to stimuli. Sociology too in studying the influence of customs and traditions on men does not omit individual variations and reactions. And there is a psychology of society as well as of the individual. Still, the pri-

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mary emphases of these three sciences are on heredity, environment, and the individual mind, and their contributions are basic in understanding and controlling the forces of man-making.

IMPORTANCE OF THE INDIVIDUAL IN MAN-MAKING.—We have seen that heredity provides our capacities, and that environment provides our opportunities. Both are indispensable. But of what avail are both in case the individual himself does not realize his capacities by taking advantage of his opportunities? What if he fails in self-realization through neglect of his privileges?

So we are to consider now the place of Christ in the individual as contributing to man-making. This is the point of strategic importance.

OUTLINE OF THIS DISCUSSION.—In accordance with our previous plan of procedure we will refer first to present-day thought about the individual, then to the teaching of Christ concerning the individual, and finally to himself as the full stature of individuality for every man, together with some practical suggestions.

THE WILL.—What we term "the will" is an abstraction. Through analysis it can be thought of separately, but it does not exist separately. Really it is the active aspect of consciousness. There are also intellectual and emotional aspects of consciousness. We might say the will is the reactive aspect of consciousness too, since we are to think of mind as existing and working only in relation to an environment of some kind, material or ideal.

INDIVIDUALITY.—Now, this active and reactive aspect of consciousness is just what most distinguishes us as individuals from other individuals. It is itself the core of our individuality. It is what makes us characteristically what we are. It is what we stand for. Of course we may also differ from others in our thoughts, and perhaps too in our feelings, if we could compare these, but notably do we express ourselves in our conduct as the outer manifestation of our conscious choices. Our thoughts and our feelings become effective in our acts. It is not what we think, nor how we feel,

but what we do which finally makes us what we are. Of course what we do is the end-effect of our thinking and feeling. And also what we do affects the way in which we think and feel.

PERSONALITY.—The difference between our personality and our individuality is that our personality is the sum-total of us and our individuality is particularly the will of us. That which is unique about our personality is our individuality.

INDIVIDUALITY IMPLIED IN PREVIOUS DISCUSSION.—Our previous discussions of heredity and environment have already necessarily implied individuality. The heredity of the new individual is the effect of the parental choices in mating. The opportunity of environment is profitless without the will to use it. Thus human wills determine the use of present opportunity and the character of future capacity. From this standpoint the human will is of critical importance in determining human destiny. Yet, it is also to be allowed that our wills are themselves largely, not, I think, exclusively, dependent on our inheritance and circum-

stance.[1] So the three factors in man-making—heredity, environment, and will—are three inseparables. Heredity, physiological and social, is from the past; opportunity's hour is the present; to conscious choice belongs the future. We may well question within ourselves which counts for most in man-making.

HISTORIC RECOGNITION OF INDIVIDUALITY.—What the individual most needs and craves is creative self-expression. Societies may be judged by the status of the individuals in them. Primitive societies of men allow no individual variation. Ancient Oriental societies were controlled by institutions—the family in China, caste in India, the priesthood in Egypt—in which the individual lost himself. In Sparta and Rome the individual was subjected to the claims of a militaristic state, in the one involuntarily, in the other voluntarily. In Athens in the fifth century B. C. under the influence of those free teachers, the Sophists, individuality was recognized, which, being new in the

[1] Compare the author's book, *Free Will and Human Responsibility*.

history of the world, naturally went to the extreme of individualism and license. The Hebrew prophets and He who fulfilled their prophecies released in human societies a recognition of individuality not inconsistent with social welfare, indeed an individuality finding itself by losing itself in service. Such abstract generalizations as these really require much illustration and elaboration.[1]

PRESENT-DAY THOUGHT ABOUT THE INDIVIDUAL.—The present-day thought is probably inclined to underestimate on the whole the significance and importance of the individual. Our industrial order based on competition between employing agencies, whether or not resulting in monopolies, has tended to buy labor as a commodity in the cheapest market, perhaps southeastern Europe, or else to treat labor kindly as a prudent man considereth his beast—in either case not recognizing the primary claims of personality to self-expression. There are some striking new, though still isolated, experiments in establishing industrial

[1] Compare my *Idealism in Education*, pp. 96-115.

republics. Some of our biologists, like Jacques Loeb, are reducing life to the chemistry of the colloids, and so becoming mechanists, in which, of course, individuality has no recognition. Perhaps the net effect of the influence of our inorganic sciences, physics and chemistry on one's philosophy of life is, on the whole, materialistic. Our sociologists tend to lose the individual in the mass, so making the person a product instead of a producer. Our leading social psychologist, Dr. William MacDougall, teaches that there is a social mind as an entity over and above the individual mind, reminding us of medieval realism. Psychology is particularly the study of consciousness, but even some of our psychologists, like Watson of Johns Hopkins, are turning to "behaviorism" which is a way of studying man objectively as a reacting organism endowed with a nervous system. In William James psychology lost its soul as an essence distinct from the mind as "the stream of consciousness," and in present-day behaviorism psychology is losing its mind as distinct

from the nervous system. The Freudians, too, with their psycho-analysis are tending to subject man to the unchecked cravings of a single instinct. The current neo-realistic philosophy concurs in behaviorism and assigns man and consciousness only a minor place in the universal scheme of things. The Marxian philosophy of economic determinism, with its resulting class-consciousness, its war on the capitalistic order, and radical propaganda for communism and a dictatorship of the working-class proletariat, likewise accepts materialism and makes the individual a puppet of social and economic conditions. Our pragmatic philosophy, the child of idealism, the antagonist of neo-realism, is the champion of individuality and freedom to-day, though its leading living American exponent, Dr. John Dewey, is becoming impregnated with the impersonality of behaviorism.[1] Meantime in our social and literary worlds, not inconsistently with our de-individualized science and philosophy,

[1] Compare his book, *Human Nature and Conduct* (New York, 1922).

a riot of individualistic license in speech and conduct since the Great War has possessed the earth. We have the "youth movements" in Europe and the "flappers" in America. In Japan there is also a so-called "Institute of Civilization" for young girls, a first expression of the westward wave of flapperism.

Recognition of Will.—And yet, despite all such tendencies and influences depreciative of self-controlled and self-directive individuality, of imperial and imperious will, our argument is that man in a measure makes himself. Man is partly made by birth and partly made by conditions, but he even so largely makes himself. Jesus taught that some have made themselves in certain respects what they are.

The proof? Even the views that tend to deny it imply it. If we are told that heredity and environment alone make man, we are expected to accept the idea and be guided by it in *improving* heredity and environment. So we do count for something, of course. If we are told that economic determinism is the true phil-

osophy, we are forthwith expected to become some kind of a socialist and work by peaceful or violent means to overthrow the existent economic order. If behaviorism is accepted, Doctor Watson expects us to rear our children thereby, as though we could. So the individual *is an agent,* just because of the influences that come upon him. And to be an agent is to have a hand in one's own making. Let us quote the significant conclusion of the article on "The New Heredity," by Vernon Kellogg already referred to.

"The fate of plants, animals, and men is determined by heredity and environment. It takes the best of both to assure the best fate. Shall man, who has some power over his heredity and much power over his environment, not use this knowledge and this power to give himself the best fate possible?"

Is it not striking? Here in two successive statements man's fate is first assigned to heredity and environment, and then in a measure *to himself* as having some power over both. "I am the master of my fate," sang Henley.

No, the trouble with man is not that he lacks will, at least not usually (there is such a thing as *abulia*), but that his will is not well trained.

EUDOCETICS.—Just as we must have good birth and good environment, so we must have good will. It is an acquisition of the individual during his lifetime. It is not transmitted by psysiological heredity to his descendants. Character is an acquisition, not an endowment. As the first and second forces in man-making are eugenics and euthenics, so the third is what we may call *eudokia,*[1] the good will. And to match eugenics and euthenics, we may have eudocetics, borrowing from the facile Greek, meaning, the art of making the good will.

JESUS ON INDIVIDUALITY.—At this point we turn to the teaching of Jesus concerning the individual and his will; and the first thing we note is his striking recog-

[1] For the use of this term I am indebted to America's great New Testament Greek scholar, Dr. A. T. Robertson.

nition of the value of the individual. A man is of more value than many sparrows. A man is of more value than a sheep. The soul of man outweighs in profit the whole material world. Its exchange value is beyond price. The same Providence which marks the sparrow's fall numbers the hairs of the head. The one lost sheep is the object of the shepherd's tender care. The world of mankind is the object of the divine sacrificial love. There is joy in the heavenly presence over one repentant sinner. He used children as object lessons of the Kingdom. He taught women as well as men and was a friend to women.

CHRISTIANITY HAS RECOGNIZED THE INDIVIDUAL.—Under the influence of such teaching historic Christianity has first made a slave into "a brother beloved" (compare Philemon) and then helped to set him free. It has blessed childhood and emancipated womanhood. It has inspired relief from famine and pestilence. And it is evangelizing the world in which the least is the brother of Christ. In his paradoxical teaching that

the individual that loses his life in service finds it in completion and he that finds it in selfishness loses it in depletion, Jesus solved the race-long question of the place of the individual in society. The race has only to do as he says and the kingdom of God is here on earth. And in his teaching that man is the child of God, even when he is a prodigal, he makes the individual humble at the same time that he makes him great.

JESUS ON THE WILL.—As regards the will of man the teaching of Jesus may be found in such passages as these:

"How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" (Luke 13. 34.)

"Come unto me, all ye that labor and are heavy laden" (Matt. 11. 28).

"It is not the will of your Father who is in heaven, that one of these little ones should perish" (Matt. 18. 14).

"Woe unto that man through whom the Son of man is betrayed!" (Matt. 26. 24.)

"Ye will not come to me, that ye may have life" (John 5. 40).

And these also:

"All that the Father giveth me shall come unto me" (John 6. 37); that is, those who do not come are not given.

"No man can come to me, except the Father . . . draw him" (John 6. 44); that is, by attraction of divine love.

"For this cause [that is, because of their past sin] they could not believe" (John 12. 39).

"And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me" (John 6. 45).

"For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father" (John 6. 65).

"Apart from me ye can do nothing" (John 15. 5).

INTERPRETATION OF THESE PASSAGES.—It takes a New Testament Greek scholar such as I am not to give a final interpretation of these passages. Reading with a plain mind, the one set of passages, mainly from Matthew, emphasize human freedom, that is, man's power to shape

his actions, to take a hand in his own making. The other set of passages, mainly from John, emphasize divine determinism, that is, the influence of God on human action.

The two sets of passages taken together forbid us to deny that man is free to will and forbid us to deny that at the same time the divine plan is being worked out. Otherwise stated, they permit us to affirm that both man and God influence human action.

From the metaphysical standpoint these two positions are reconcilable once we recognize that it is the will of God that man shall have a will of his own,[1] and that this will of man is solicited but not compelled by the divine leading. All who come are indeed drawn, but not all who are drawn come. All are drawn, not all come. Many are called, few are chosen.

God Makes Man.—When we think behind the secondary causes of heredity, environment, and human will to the First

[1] Compare my *Free Will and Human Responsibility.*

Cause, it is true that all the factors of man-making are God's provisions and fulfill his purpose. In this sense it is a grander truth that God makes man than that man makes himself. The former is absolutely true, the latter is relatively true. Have I sufficiently confused you on this point?

Thus, in sum, the teaching of Jesus is that man can will but that he does not will apart from the divine influence.

MAN'S FREEDOM PRACTICAL.—But man's freedom to Jesus is not a philosophical nor an academic matter; it is a practical issue. "If therefore the Son shall make you free, ye shall be free indeed." "If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." These words were spoken "to those Jews which had believed him." It was a freedom from nationalism, from legalism, and from sin. It was a freedom to walk in the way of truth.

THE GOSPEL IN RELATION TO LIBERTY.—And this brings us to consider the relation of the gospel to liberty. A part

of the text of Christ's first sermon in Nazareth was "to set at liberty them that are bruised." The principle of liberty from old restraints is announced in the concrete practical words, "No one pours fresh wine into old wineskins." And also in the paradoxical language, "Let the dead bury their dead." The liberty of the spirit is likened to the wind that bloweth where it listeth. Once the will is made good, it is safe to do as one will.

LEX TALIONIS.—The gospel sets us free from many things. The gospel sets us free from the spirit of revenge, even in its limited form of the *lex talionis,* requiring an eye, and only an eye, for an eye, a tooth for a tooth, a breach for a breach: "As he hath done so shall it be done to him" (Lev. 24. 19). Instead, our freedom is to resist evil not by evil but by good.

RITUAL LAW.—The gospel sets us free from the ritual law (such as the ceremonial washings and Sabbath observance. This freedom, I may add, is not a new interpretation by Paul but is clearly implied by Christ. Instead, our free-

dom consists in inner cleansing and the use of the Sabbath, or the Lord's Day, for any kind of good work. The gospel sets us free from localized worship. We may worship in or out of Jerusalem, at any place. We are free to worship in spirit and in truth.

MATERIALISM.—The gospel sets us free from practical materialism and its attendant anxieties. Superfluities of possession are not a man's life. If a young man can't be free with his riches, he must free himself from them. We are to be free from undue anxiety concerning clothing, food, and shelter. The missionary disciple must not depend on the "bread, wallet, or money" he might take with him. We are free to pursue the riches of the Spirit.

MASTER AND SLAVE.—The gospel sets us free from the master-slave relationship, so that the master can gird himself, make his servants sit down to meat, and himself serve them, or himself wash their feet. We are free to treat man as man, not as class-bound.

CONVENTIONS.—The gospel sets us free

from restrictive social conventions, so that the poor, the lame, the blind may be invited who cannot repay again. The freedom of social intercourse with tax-gatherers and sinners practiced by Jesus startled the Pharisees. We are free to overstep social conventions in order to call sinners to repentance.

INTELLECTUAL RESTRICTIONS.—The gospel sets us free from limitations on intellectual inquiry. Jesus asked questions that required free thinking and independent judgment; for example, "Is it lawful to heal on the Sabbath, or not?" He was not restrained from reaching conclusions objectionable to the ecclesiastical hierarchy of his day. We are free according to his injunction to seek and to find.

INTOLERANCE.—The gospel sets us free from the attitude of intolerance: "Forbid *him* not: for he that is not against you is for you." We are free to tolerate the worker whose goal is also ours—the casting out of demons—but whose religious fellowship is different.

These are suggestions of what Saint Paul describes as the "glorious liberty of

the children of God." This is the freedom wherewith the Son hath set us free. Is it not freedom indeed? Freedom from every undue restraint on individual life and self-expression, freedom to think, to love, to worship, and to serve. In such freedom man can contribute to his own making.

The sentiment of freedom is one of the dearest of mankind. Christ offers us this freedom of body, mind, and spirit which historically has worked and is working itself out in political, industrial, and social ways.

CONCLUSION.—We conclude then on this point that the teachings of Jesus give the individual and his will all warranted and needed scope for man's own part in his own making.

THE WILL OF JESUS.—Let us turn to the third phase of our argument, namely, the place of the will of Jesus[1] in his own life who, refusing to subject himself to the rabbinism of his times, yet respected

[1] Compare my *Jesus—Our Standard*, Chapter III.

those who sat in Moses' seat and yielded himself unto God. We look to him to see how conscious choice did operate.

PASSAGES OF SCRIPTURE.—Among the passages to have in mind are: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"He stedfastly set his face to go to Jerusalem."

"I seek not mine own will, but the will of him that sent me."

"I am come down from heaven, not to do mine own will, but the will of him that sent me."

"Father, if it be possible, let this cup pass away from me."

"Not as I will, but as thou wilt."

THEIR INTERPRETATION.—Such passages indicate:

(1) That his will was free: "I seek," as a matter of choice.

(2) That his will was subordinated to the Divine Will in both action and endurance. "Our wills are ours, to make them thine," sang Tennyson.

(3) The implication that this subordi-

nation was at times at the cost of struggle.

(4) The implication that his human will was distinct from the Divine Will.

(5) That his will was resolute, fixed, unwavering.

(6) And that it was devoted to the ministry of man.

It was the will of Christ that made his life a service and his death a sacrifice, and his birth, his environment, and his will all cooperating under God made himself unique as Son of man and Son of God.

And we are to help make man into the image of this Christ, who is the image of God. The will of man is to be transformed, through renewal, into this heavenly pattern.

What Shall We Do?—Now, just what are we to do that individual wills may be fashioned by Christ? Just what we are commonly supposed to do. Some hold back from a eugenic and a euthenic Christianity. None hold back from a Christianity of good will, possessed by

the individual, expressed toward all. But the adequate expression of the good will necessarily covers good birth and good opportunity.

Children are to be reared in the nurture and admonition of the Lord. They are to be regarded as Christ regarded them—emblems of the kingdom, models of conversion. They are not to be offended, made to stumble. At about twelve years of age, or within a few years thereafter, they are to be found about their Father's business, in their Father's house, hearing and asking questions. Their wills are to become fixed on the plane of spirituality and unselfishness, which we call "conversion." If the rearing has been truly Christian, the moment of conversion will hardly be marked.

They are to go about doing good, performing the works of light, growing in grace. Thus their wills are to be made social and effectual. Religious education is to have its perfect fruitage in them, which is the knowledge, love, and service of God as revealed in Christ.

The will of a child is not to be broken.

The power and influence of will must be suggested. Choices are to be allowed. Effort must be had. Right correction must not be omitted. Good habits of acting and thinking are to be inculcated. Prayer should be as natural as turning on the light when it is dark or as saying, "Thank you." Correct ideas of right and wrong, God, Christ, and the church must be instilled. The lives of children are to be happy. One of the best, most saving things in life is the recollection of a happy childhood. Reverence is to be caught as an attitude from parents and teachers. Motives and incentives are to be increasingly otherward and Godward, not selfward; intrinsic, not extrinsic; that is, right for right's sake, not for any material reward, is to be the ideal.

Thus we are to labor that all men may come into the measure of the stature of the fullness of Christ, knowing that Christ formed in us is our hope of glory.

And so we come to the conclusion and the review of our argument of CHRIST IN MAN-MAKING.

SUMMARY AND GENERAL CONCLUSIONS. —God is bringing man through time into the likeness of his Son.

Science is man's account of how God works.

Creation is really creating, and the process is still going on. (If evolution as a theory should finally be triumphant, it will still be God's world and God's word.)

The forces of man-making are heredity, environment, and the will of the individual. Those are the methods of God in making man.

The teachings of Christ make birth eugenic, environment euthenic, and the will good.

The person of Christ reveals his heredity, environment, and will as cooperating to make him our type and standard of man-making.

And so the teaching and person of Christ support, illustrate, and themselves are the method and goal of man-making and race improvement. He is the Saviour of men.

In a temporal sense of the term this is

race-redemption while still in the body; it is the earnest of the true spiritual redemption in the kingdom of blessed spirits outside the body.

Christ in Heredity, Christ in Environment, Christ in Will, and so Christ in Man-Making! "Ring in the Christ that is to be!" Shall we covenant together to put Christ in control of the present forces, known to science, which shape life, and so use our own good will to cooperate in God's grand Redemption of Man?

It is a great gospel. It permits us, with the eye of faith, to see Jesus reborn in pure human heredity, reshaping human conditions, and redirecting the human will.

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